/348 cont./

287 439 [484] [435] half-breed villages. For the meager profits which this trade brings them they undertake long trips and even go as far as Sucre, where they are paid two to three pesos for each feather duster.

224 178 231 433. Hunting lost its importance from the day when the Chiriguano began to have cattle. Already about 20 years ago, those who /Plate XII appears here/ /349/ had several sheep, goats, cows, or even chickens did not take the trouble to accompany their comrades into the bush in search of game. What is the use of tiring oneself out running after peccaries for long days and risking getting oneself disemboweled or coming back empty-handed if just by staying home one can treat one's guests with some roast of meat or chicken broth?

231 435 [464] [465] The price of cattle has gone down a good deal these last years, and the Indians no longer need to go to the sugar mills of Argentina in order to come back with a cow or two in recompense for four to five months of hard work. Goats, sheep, and pigs are valued at two to four pesos apiece and it is often even a question of "prices for foreigners." A cow currently costs from 25 to 30 pesos, and an economical Indian has the means to acquire several during his life. Little by little, in each village modest herds have been formed, which the Indians care for like treasures. They husband them carefully, like all primitive peoples who raise cattle. They almost never kill their cow, and they sacrifice only rarely a goat or a sheep to their gluttony (1). In showing themselves to be so economical

471 231 [435]

[262] [178]

1. In former times they used to feel an unconquerable repugnance toward pork, which is dissipating nowadays (Nino, p. 252).

they are not obeying any superstition but simply are afraid to 556 diminish their capital. The wealth of an Indian is gauged by the number of his cows; and, in their Spanish jargon, "vacudo" /vaca, "cow"/ is a synonym for rich (2). Some of them have a

2. An Indian of Ñawirenda had as many as 40 head of cattle.

[Text continues on p. 93]

/349 cont./

556 tendency to estimate the value of objects in cows. For example,
[435] a loom with a nearly finished poncho was offered to me "for
[437] a cow," and the owner of the loom could not understand that it was difficult for me to convert the exchange into money.

262 Charqui, or meat dried in the sun, most often replaces
[251] fresh meat in the menus of our Indians. It is not a question of preference, but of necessity. Charqui is cheap and is bought in any estancia.

Fishing

221 When I went through the Chiriguano villages of the upper
226 Pilcomayo and the Parapití, the rivers were in flood, the corn was ripening in the fields, and no Indian wanted to let the parrots eat his corn in order to go to catch fish at the risk of getting himself carried off by the current. If I had come back to these same villages in July or August, the scene would have been completely different. The rivers would have been only thin trickles of water, and in every direction I should have perceived men /350/ and women busy fishing. The fishing season would have been at its height.

[178] The Chiriguano, having come from a country rich in watercourses, have in this respect preserved the traditions of their ancestors of the Paraná or the Paraguay.

226 Some, equipped with large landing nets (Fig. 18), form
[227] barriers against the current and advance, gathering the fish as if
[482] with a spoon. Then they grab them and attach them to their belts, after /Fig. 18 appears here/ threading them on a cord by means of a wooden needle (Fig. 19). Others lie in wait for a fish in the water and, as it goes by, impale it with an arrow equipped with several points (Fig. 20) or simply with two long, barbed wooden rods. Some, with the help of stone barriers, try to make the fish converge toward the opening of a wicker trap (1). Sometimes a group of individuals turn aside a

1. Compare Lizárraga (Vol. I, p. 260): "in summer (the Chiriguano) divert a stretch of the river; they leave the fish in the drained

/8 cont./

133 The rivers which bathe the Chiriguano region are four: the Pilcomayo, the Parapiti, the Grande or Guapay River, and the Acero. The Pilcomayo begins in the northwest of Potosí Department and crosses Chiriguano country in the southeast. Its water, sweet and clear up to the southern part of [135] Igüembe Canton, is somewhat salty in Huacaya and Villamontes, because to the southeast of Ibopeiti it receives as a tributary the Salado River with its rather abundant waters; these waters are quite salty, because they pass through the salt flats of O'Connor Province. Its bed is wide and shallow, but its flow is very abundant from December to April, because this is the rainy season. If in Villamontes the Germans or others open the great canal proposed by the Supreme Government, the navigation of this river up to the estuaries /esteros/ of the P. Patiño, even in small boats, will be made nearly impossible, because there will not be enough water for it.

136 In the Pilcomayo fish are abundant: bagre, shad /sábalo/, and dorado; some of the latter are very large, up to a meter and a half in length. The first freshets of the rainy season wash up and kill many fish, leaving them stretched out on the ground on both banks or piling them up like stones or firewood. Then 226 the Chiriguano Indians, the Toba, and Mataco fill their houses, and dogs and crows come there by the thousands and stuff themselves, while the air is full of unbearable miasmas.

[221] The most satisfactory and safest season for fishing is from [251] the May cold until the end of July and in certain years up to the middle of August; then all the Indians are fishermen; they fish for themselves and for trading; they open the fish though [438] the middle vertically and dry it in the sun. If nobody goes [435] there to barter, they go off to sell it at 20 centavos apiece, but generally during the fishing season the tribes far from the rivers go to the banks of same, taking maize or parched meal and bringing back abundant fish. /Illustration appears here./

/23 cont./ some trees[1] are covered with long
137 sharp points and others are not, only having an occasional im-
824 perceptible sharp point; the fruit of both is pleasant and serves
[439] for gifts and trade for the Indian, who sells it to the whites,
[431] the ones who, rushing to get rich more quickly and easily, are
[648] little concerned about the nopal and the fig tree. In Chiriguano it is called "Saini."

PALM or PALMER. -- The palm tree has congenial places, where immense forests are formed and sometimes grow all around a lake like a great garland; it is a very tall and smooth tree without a single branch. Its leaves are in the form of a
● [435] fan and are used to make hats and for sieves, which are sold
[342] for 30 or 40 centavos apiece. The wood is good for joists in houses, and it is also split into shingles for roofs and is quite durable, if the precaution is taken of cutting them after the full moon. In Chiriguano it is called "Carandai," and the place which they occupy, "Carandaiti," palm grove.

PALMA CHRISTI. -- A not very durable plant, it grows to a height of four meters, has a soft, hollow trunk, large leaves, /24/ and flowers in the form of a bunch of grapes. The seeds are found inside little burrs, like chestnuts; said burrs in some plants open by themselves in the warmth of the sun, while others must be opened or carefully broken with a little hammer or a stone. The name indicates that it is a beautiful plant, but this beauty is in the broad, abundant petiolate leaves. There are several types with reference to
[757] size and quality of seeds; I know five kinds. Castor oil is
[302] extracted from this plant or from its seeds for use as medicine; we use it in the missions to fuel the lamp of the Blessed Sacrament, and the Chiriguanos mix it with "Achiote" seeds and put the resulting cosmetic on their faces and on their calves down to the feet. In Chiriguano the plant is called "Causiro," and the oil, "Yandi." Even the leaves of the
[759] palma Christi are medicinal, some being hot and others cool; thus when headache is a result of overexposure to the sun, the leaves of the white spurge are applied; if, on the other hand, it is the result of high humidity, the leaves of the red spurge are applied. The seeds of the dark purple spurge are very small, but contain more oil than others.

[1] [i.e., Nopal trees, -Ana Lys]

/28 cont./

137 824 SOTO. -- This gigantic tree is found everywhere from the province of Tomina, but there are places where it is more abundant. In the spring, when the budding begins, its leaves are red, and later they turn green. In the autumn its fruit, which the parrots like, are red and are in bunches like cherries. Seen from a distance by a European, he thinks they are cherries. The wood of the soto is strong and does not rot; in dampness or in water it is better than iron, since it does not deteriorate. [342] It is very widely used in the construction of houses, especially when they are of frame construction. A great deal of tannin, which the Europeans use in tanneries, is extracted from the soto. It is called palo cuchi by the whites here and "Urundei" by the Chiriguano.

249 TOBACCO. -- An annual plant which flourishes everywhere, but only the whites cultivate it on a large scale, especially in Sapirangui and Chiquiacá, whose products have some fame. Even an occasional Indian cultivates it for his own use and to give to his friends. There is another similar plant, and, when he lacks real tobacco, the Indian deceives himself with its leaves. The true tobacco is called "peenti" in Chiriguano, and the other "huacapeenti," which, literally explained, means "cow tobacco." 276 In Bolivia there is considerable consumption of tobacco wrapped in paper or maize husks; rarely does one see cigars of pure tobacco, like the Havanas and others; the Chiriguano smokes a lot and acquires the habit at a tender age. [897] Children of four years of age have already begun to smoke; [562] women also smoke.

137 824 TACUARA. -- In the past when there were no cattle, the tacuara, or hollow cane, was very abundant; vestiges still remain of some immense canebrakes, but the plant has been reduced almost to the cultivated one, with the result that what was previously found in the forest at the disposal of the first occupant is found today in the possession of private parties, and anyone who is planning to build a dwelling must pay for hollow cane at the rate of 80 centavos per hundred, and the worst of it is that it is not found everywhere. This lack is made up for by small rods from trees, but these are neither as light nor always

/38 cont./

*136 true tiger of Africa; nevertheless it seems that both are equal in ferocity, but not in size and beauty; I have also seen the [224] African one. In spite of this the hide of the tiger, or jaguar, is most highly regarded here; there are cattle owners who will ● [435] give the killer of a jaguar quite a valuable fat cow. The ordinary price is from 30 to 40 duros.

224 The Indians kill the jaguar with arrows and with the help of good dogs, called tigreros; the white Christians have different methods, with bullets, strychnine, and traps. To kill by gunshot, one seeks fresh tracks and shows it to the best dog, who immediately sets off /39/ in pursuit, and the other dogs and the hunters follow the tigrero. If the jaguar climbs some tree, the tigrero dog will not go on until he discovers it; then he will begin to howl like one who is asking for help; the rest of the dogs arrive, the hunters arrive, and, seeing the animal up in the tree, they kill it with one or two shots; if it does not die then, once it is on the ground they finish killing it between hunters and dogs.

But the matter does not always end so easily; there are jaguars which tire out men and dogs by climbing up and down trees, running and stopping to face and kill some careless dog with a blow of his claws, and hiding in thickets where it is dangerous to approach and difficult to shoot at it accurately, and finally by scaling cliffs which are inaccessible to other animals. Thus the day often ends without anything achieved and with the jaguar fiercer than ever; it will stay away from that area for a few days, however, both in order to rest and so that it may avoid another unpleasant and dangerous encounter.

The second method of killing jaguars is with strychnine; the effects of this most powerful poison are well known. To accomplish this end the whites try to find out first where the animal has fresh meat, and there they put poison in the piece that it likes best, taking care not to handle the prey and to erase their tracks. But it is to be noted that some jaguars kill, eat a little bit, and leave the rest; for that reason it is not always certain that the jaguar will be killed by the use of poison. In addition, inasmuch as it has a very strong sense of smell, it is unlikely that it will return to the poisoned meat

*136 [857] /62 cont./ It is only hunted by children, for whom every little bird is a joy and a pleasure.

There is also a species of oropeńdola /oriole/, which makes a very funny nest, conical like a globe, with the wide part open toward the top; it hangs it from tree branches by means of long, slender threads. Sometimes there are many nests in a single tree. Neither vipers nor another, large bird can do any damage in such a shelter.

TORDO /thrush/. -- Thrushes are innumerable everywhere from Monteagudo eastward. They fly in flocks. The males are completely black, blacker than writing ink, and the females a kind of tan. They cause incalculable damage in newly planted fields, scratching up and eating the seeds very dexterously. At the time of sprouting they pull up the tender plant of maize, wheat, barley, and rice; consequently they are a true plague, and the moment the farmer is careless, he will harvest only wind for his labor. Their flesh is good, but the Indians only hunt them because of the damage they do. The thrush, like no other bird, takes singular pleasure in following the cattle grazing tranquilly in the field, and some readers will be able to understand the object and purpose of this singularity.

*[825] This type of thrush, called "Choronchíu" in Chiriguano, sings little and has less grace in its song. But there is another class of thrush which is quite amusing. It is found about nine or ten leagues south of Santa Cruz de la Sierra; it is also black, and the female is black as well. It is frequently domesticated and sings with variety and strength. This little animal is a precious thing and an enchanting one. Nevertheless, in the domestic state every small thing which it finds it comically carries off with its beak and hides; it could well be pounds sterling or quintos. It loves its master and abhors strangers, ruffling itself up and pecking furiously.

439 ●[435] [171] A thrush of this second species is worth something more than five bolivianos or duros in Santa Cruz, and in Salta or Tucumán it is worth up to 30 nacionales. There are Indians in Parapiti and others who /63/ trade in thrushes. They catch

/177 cont./

Fire

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In conical houses as well as in those of rectangular form, ancient as well as modern, a fire burned, and still burns, night and day; it is never extinguished, but should this happen, the way to relight it is to borrow it from the neighbors. If all the inhabitants of a tribe have temporarily emigrated to a place which is not far away, as happens at the time of general planting, at the end of the harvest, and upon returning to town, they come back bringing their fire with them, as I have seen on repeated occasions. But as today civilization has penetrated and the match has become common, even the Chiriguano will save up one medio, or ten centavos, to buy such a useful combustible, which they use very sparingly, because in their hands this is now a luxury and lends them an air when in a gathering of companions they can bring out and show their box of matches while lighting a maize-husk cigar.

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When a fire happens to go out in a place where it is difficult to get it from distant houses, the Chiriguano is not too worried. The man is almost never without a flint, tinder, and a piece of steel; these implements are used to obtain new fire. The tinder is prepared by them from a boll of wild cotton or the flower of the samuu, which they reduce into a skein of thread and put into a cow's horn, which they clear at the wider end, fitting to it a wooden stopper that they keep down with a small wire or agave string; inside the tinder box it extends to the other end, where they make a small hole in order to be able to pull the wire or string and keep the top on tight.

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The Indian who does not have all this apparatus does not worry much either. If his fire happens to go out, he makes a small conical hole in a piece of well-dried wood, in which he violently spins a small cylindrical stick, also dry, which does not take long to get hot and then to give off sparks of fire, to which he then applies the tinder, which consists of the dry pith either of the agave or of the /178/ maguey, which when it has taken fire will light any other combustible material (1).

[973]

1. When the toad handed over fire to the two

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301 Over their tiru the men put the Mboivera, which is a small double piece of silver with its hole in the upper part, where they put a double cord of wool, on the ends of which there are [562] tabels of the same color. This ornament is for men, but there are also women who wear them, but smaller ones. If one in- [179] quires about the origin of the mboivera, no Chiriguano can tell you today, but it is almost certain that they received it from the Spaniards, with whom they had relations almost from the time of the discovery, as can be deduced from the history of Tarija, whose first settlers had to fight vigorously to take over the territory which they then occupied. It is enough to see a mboivera in order to conclude that it is not of Chiriguano origin. The work which goes into almost all of them indicates that it is the work of civilized people, since decorations by the engraver's burin can be seen on it (2).

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> 2. A Mboivera, a Tempeta /sic/ with a ndamicha, four necklaces, and a ndamicha ichi formerly were exchanged for a horse, a cow, ten sheep, or 15 goats, but it should be noted that these pieces of property were worth little. A cow was worth five or six pesos, and the same could be said of the rest. Conscientious travelers today pay up to four bolivianos for a tembeta, because it is a museum piece.

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Both men and women adorn their necks with beads /perlas/. Itogüi; necklaces, Risi, are not of beads like those of civilized people, but in spite of this the itogüi has a conventional value among the Chiriguano. For four itogüi necklaces they sold the best that they had, and sick persons gave them to the sorcerer in order that he would cure them, and today, when it is almost impossible to obtain a necklace, it is not rare for a sick person who owns one to make a gift of it to the doctor, even though it may be his passport to eternity, because everyone understands that after the sick person has been treated by a sorcerer in the most barberous manner, if he does not recover it is clear he will die.

/222 cont./

301 [309] The tembeta usually is a small round piece of tin with two little ears or hooks on the sides which serve to hold it in the pierced lip. The circle of the tembeta is hollow up to near the surface of the hooks; a little wax is put in it, and the ornaments, such as coralline or little light-blue stones of little value, are set in the wax. What is somewhat valuable is the itogüi, a small green stone in one piece which fills the entire hole of the tembeta. I have one of these, and its stone is fixed in place with a little prong of the same tin. The tembetas are also of hollow cane and of wood, but never of stone, as some writers have stated (2).

2. Though tembeta literally means lip stone, this does not come from its being made of stone; the literal meaning comes from itogüi, which is a stone. The itogüi is also set in those of wood.

178 301 The tembeta, already described, is relatively new. Before Christians and missionaries came into their country the tembetas were of wood, and they were of the same form as the in one., with all the ornamentation, but most people used a [304] piece of hollow cane, especially when they were working. This is a little piece of cane cut at a node, which is thinner in the hole in order to be held in the pierced lip. In these there is neither ornament nor wax, because they are for the poor, and for the rich only when they are working.

301 [435] The itogüi had considerable value among the Indians, being worth a horse, a cow, a burro, etc., but, as I have already said, it was a relative value, since in Tarija, from where they brought them, their value was two bolivianos. From this it can be concluded that the itogüi is not found in [171] Chiriguano country. It owes its origin to the Incas or Quichuas /Quechua/. /222/ but it is the Chiriguano who work the tembetas, in which they set the itogüi, or green stone.

/251 cont./

Other Comestibles

226 184 After this digression I return with an account of comestibles in order to end the chapter now. The Indian finds in everything goodness and sweetness for his molars. He is very eager for fish, [437] but not all the tribes have it nearby; when they learn that there is fish in abundance on the banks of the big rivers, they travel as far as 150 kilometers to barter; they take maize or meal and trade it for fish. Those who live on the river banks are valiant fishermen, with no distinction by sex; they fish with hooks, staying in the water for hours, but they know with great sensitivity when the fish has taken the bait into its stomach; others fish with nets, which they have in every size, as I have seen on the Parapiti River, as well as on the Pilcomayo, near the Pirapo toward the west (2).

[438] [435] [431] 2. The Indians who bring fish back to their tribes do business, selling them at 10 and 20 centavos each; they also eat them and present them to friends and relatives.

226 Others make large baskets of hollow cane, open at a single point, put them in the river, and the fish go in without being able to get out; these baskets are called Pari. Along the rivers I even saw two lines of rocks sticking out of the water and ending /252/ in an angle, where the water forms a small waterfall. There, at the angle, they put a big net or other apparatus and catch many fish. They call this apparatus Itapare; even the carcancho /a bird/ will place itself at the angle and have a breakfast of fresh fish.

Finally, at waterfalls eight or ten meters high, they place close by a big net which gets all the smaller or medium-sized fish, since the big ones go up and down easily, while the former fall into the net; in the places where the fish are small, they divert the course of the stream and thus manage to catch all those which are left without their element.

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/201 cont./

Ee 301 As for native ornaments, one sees necklaces of turquoise and chrysocolla beads and of black seeds.

Ee 301 172 [439] According to their own statements, the Indians find the stone beads in the ground where there are old dwellings and graves. The mestizos in the Tarija valley, who find a great many of these beads in their fields, sell them to the Chiriguano /202/ and Chané at high prices. In former times a necklace of these beads was paid for with a horse.

Ee [435]

Ee 524

Fig. 105. Wax dolls. 1/1. Chané. Río Parapiti.

Ee 302 The Chané and Chiriguano women wear the hair medium long, parted in the middle of the forehead, and sometimes tied at the nape of the neck or on the head with a band.

Ee Ee 291 177 The men now all wear European attire. At /Fig. 107 appears here/ work, however, one not infrequently sees them in only a piece of fabric protecting the sexual parts. Among the Chané on the Río Parapiti, coats resembling those with which we became familiar among the Choroti and Ashluslay were very common. The older men, as well as the younger ones in the Chiriguano villages on the upper Río Pilcomayo, wear the hair long, wound around the head, and held together, as a rule, with a red or blue band. Toward the front the hair is cut off; thus they have forelocks /203/ and a lock in front of each ear. The

Ee 291 171 C 302